THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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COMMUNICATED FOR THE LUMINARY.

REVIEW.

(*Continued from page* 100.)

"Another Voice from the Tomb: being a Funeral Sermon, occasioned by the death of Joseph Cabell Breckinridge, esq. Secretary of State. Delivered," &c. &c. *By Rev. Robert H. Bishop. pp.* 28.

Having accompanied the "man of God" thus far, shall we now follow him in what he says in particular, of the character and the hopes of our departed friend? Alas! it is a melancholy task: yet it may not—we trust it *will* not, be without its use.

There were in the character of the late Mr. Breckinridge, several peculiarities which are worthy of particular notice; and especially so, as they mark him to have been one of those who "feared God"—and upon whom, therefore, and upon whose *seed*, "the mercy of the Lord" will shine "from everlasting to everlasting."

Our friend was a student.....He had made extensive attainments in various departments of knowledge. He had, too, learned to distinguish that which is useful, from that which is ornamental merely. And he had likewise learned to regard *knowledge;* not only for being, generally, subservient to some important end; but for its having a bearing upon the eternal destinies of men—a *bearing*, not arising out of the *fancied* fact that knowledge can render man *absolutely fit* for *the enjoyments of Heaven;* but rather from the *fact* that it in some measure *shews us our wants*, and *thus* puts us upon seeking a supply of those wants from the only proper source. For, our friend, it is likely—in the midst of all his well-known thirst for information—was at last much of the poet's opinion, that to be extensively acquainted with all that is to be attained by *research*,

"Is but to know *how little can be known*"—

is scarcely more than to have ascertained, (*what to ascertain really, is invaluable.*) that man's "aching void" is only to be filled up by that (call it what you will) *which comes directly from God!*

Again.—Mr. Breckinridge was remarkable for the *encouragement* which he extended to young men engaged in liberal pursuits. He stimulated them to prosecute those pursuits with energy. He marked out the course which would lead to respectability. It was an object with him to make such persons, as far as he could, *good citizens:* And therefore was he wont to recommend to them that *reading* which might contribute to their understanding of, and their regard for, the free institutions of their country. He evidently looked upon the characters of the *young*, forming around him, as a somewhat that was intimately connected with the *value*, and the *duration*, of the public freedom. Did, then, our friend believe that *religious knowledge* and *religious feeling*, successfully inculcated upon our youth, was without its importance, *even in a political view?*

Far, far from it. Nay, it was *upon this account*, among other considerations, that he ever evinced so great an anxiety that as many of the rising generation as he could, either directly or indirectly, influence the education of, should be "trained up in the way they should go"—should be in some good measure instructed in the *written revelation of Almighty God.*

Yet again.—The individual whose death gave rise to the sermon before us, was intent (as indeed has already been intimated) upon his country's welfare. Hence was it, indeed, that, high as his reputation for *talents* was, yet that reputation was less than he deserved. For when, to the superficial observer, his thoughtful and abstracted brow indicated an unremitting attention to some pending discussion in which he was to engage, he was in truth often meditating upon the great and diversified interests of his fellow citizens; and endeavouring to devise, or in his own mind to perfect, some scheme of local or (more commonly) of general advantage. He thought deeply on public measures. He thought no less so upon the characters of public men. And, urged on as he was, in these his meditations, by no ordinary degree of the *love of country*, he was seldom mistaken as to the actual state of the public mind, or as to the real interests of the country, or as to those courses, good or evil, which our political men would take. On this *last* head particularly—the characters and courses of public men—the writer of this article has heard him, years and years ago, unfold the principles (and the indicated ultimation of those principles) of men who have since borne leading parts in the affairs of this people, with something like the certitude of a political prophet. He pointed out what these men's energies fitted them for; what, of happy or of ireful aspect to us all, their opinions and feelings would probably prompt to: And what he said, apparently in the carelessness of conversation, has been realized, or now seems to be realizing, in the actual event. And while he *saw*, could not this man *act?* He knew *when* he might with advantage take a part in affairs, *what* part he should take, and *when it rather behoved him* to remain in retirement until any public mania was over, in order that *then* he might come forth, with more prospect of good, to the people's aid.

Once more.—Mr. Breckinridge, in his opinions, was republican. It seems to have been a principle with him that the *public will* should govern the course of the public representative, in every thing not involving his *oath* to support our federal and state constitutions. Hence he was generally *with the people*: And if any measure was at any time advocated by him, which has proven not to have been wise, the adoption of such measure, so far as he was concerned, was *the people's*, and not *our friend's* act. And mark the really *republican spirit* manifested by him in his elevation to office! He could scarcely be said to *seek* for office at all; but he left, on the other hand, the public opinion to *seek for him*, to fill the offices of the republic. *The people* sought him out, as a *maker of their laws*. The *governor of the state*, acting in conformity to the known will of those who had honoured himself, sought after him, to be *secretary of state*. And it was at several times with great difficulty that he could resist the urgent voice of many of our wisest and most influential men, calling upon him to consent *to go into the Senate of the United States*. Had such a man lived to advanced age, *how could he*, with such popularity, with such principles, and with such talents both to influence and to serve, have been other than a signal blessing to his country and to the world?

Yet once more.—He whose death this discourse respects, was *generous, almost to a fault*. Did he devote his time and his energies to the good of his

friends, of his fellow-citizens, of his fellow-members of the church of God? He could scarcely be said to have an alloy of selfishness, it is believed, in any of these things; for his own personal interest he did often sacrifice, we know, upon the altar of friendship, patriotism, and philanthropy! In truth, occupied as he was continually with disinterested plans, may we not say of him, (although these plans did not unfrequently interfere with more private duties,) that he trode in the footsteps of *Howard*—or rather, that he had for his exemplar *HIM who (emphatically) ever "went about doing good"—?*

Lastly.—Our departed brother was sincere and ardent, we believe, in his profession of faith in Jesus. And did he ever *appear otherwise?* Far be it from us to say that he did: *But this much we do say, and do believe*—that if there at any time was an appearance of this sort, *it was appearance only.* No; Cabell Breckinridge was the friend of the Saviour and of His people. And amid the many *difficulties* which attended him, in his Christian course, should we not the more admire and love him? He was a *member of the bar;* and the bar was yet to be regenerated. He was *one moving* in what are called the higher spheres of social intercourse—amongst those descriptions of society, which, yet more than most others, were still unacquainted with the "meek and lowly Jesus;" and *all* these persons, as far as might be, it behoved him to be the means of reconciling to accept the great salvation, in that humble way in which it is offered in the gospel. And finally, this person was connected with *his country's public men*—men whose *example* is of so much moment; and these public characters he saw, for the most part, *wandering* from *Him* whose "paths are peace;"—and *therefore* was it *his emphatic duty*, as himself had been called to the knowledge of God in Jesus, to *enlighten*, as by degrees he might, these men, in gospel things; to overcome, as far as he could, their soul-destroying prejudices; to persuade them to *stoop* to receive pardon and light and life, through that "*only name* under Heaven known among men whereby we must be saved!" *Then, was it not amidst difficulties* that he had to strive? And was it not to be expected that he, a worm like the rest of us, should *sometimes fail*,—much more, that sometimes he should *seem* to do so?—For look at the case! Here was, *among lawyers*, a solitary disciple: Here, *among political men*, a solitary disciple of the blessed Lord: Here, in fine, *among the people of rank*, (if such there be amongst us,) *one who*, as to these people, and in his own bosom, was to act and to *feel as a follower of the Lamb; one who*, by his almost solitary "light shining" amongst them, must bring them to render *glory* to Jehovah Jesus. O! *were not his difficulties of a peculiar kind;* and have we not reason both to love our brother's memory, and to revere our condescending *Saviour* who aided him, that he thus succeeded—that he came off *more than conqueror*, through that friend of sinners!

Such was *Joseph Cabell Breckinridge!* In such light does the "man of God" present him, with a view that surviving friends and fellow-men may "go, and likewise do!" May the example brought up be blest to us all, Blessed Master, of Thee!

It now remains to offer some passages of the discourse, and to point one or two small defects. S. T.

(To be concluded.)

FOR THE WESTERN LUMINARY.

CHRISTIAN EFFORT AND UNITY.

(*Concluded from page* 102.)

2nd. The day in which we live, calls aloud for the united efforts of all Christians of every name. The cry is, "Come up to the help of the Lord against the mighty!" It is delightful (as already observed) to see what has been done to accomplish this desirable

object. But much yet remains to be done.

It has pleased God, in the arrangements of his wise and holy providence, that his professing people should be divided into a variety of sectaries, no doubt to answer the most important purposes in the general cause of religion. A few of these purposes we will mention. *It has had a tendency to preserve the Scriptures more pure.* The different sectaries, watching each other with a jealous eye, have detected the smallest interpolation in the sacred text. It has led to a diligent search for the most ancient manuscripts of the scriptures, to ascertain the true sense of particular passages. It has led to a thorough investigation of all the doctrines of the word of God, as well as all the ordinances and institutions of the Church of Christ. The different sectaries have had a tendency to stir up each other to jealousy, emulation, and good works. It is the prerogative of God thus to overrule the infirmities of his people for the general good of his church, as well as to make the wrath of man to praise him. When an impartial inquirer, having fixed in his mind what are the essential doctrines of the gospel—such as the divine origin of the scriptures—the trinity of persons constituting the one true and living God—the divinity of the Saviour—the vicarious nature of the atonement—the total depravity of human nature—the necessity of the operations of the Divine Spirit in the regeneration, conversion, and sanctification of God's people—and the necessity of practical holiness as a qualification for the enjoyment of God either in time or eternity; and when he examines with these views the creeds of Episcopalians, Baptists, Methodists, and Presbyterians, he is astonished to find so general a coincidence. And when he examines into the cause of the difference, he finds it to consist principally in external rites and forms, as it respects church government, and in doctrines that are not fundamental.—Now, these are facts which have long met the eye of every impartial observer. The correct view on this subject, then, I conceive to be this, and which ought to be impressed upon the mind of every Christian: That, differing in shades of belief, yet essentially *one body of our common Lord*, they should emulate each other not merely for the largest party, but for the most pure, the most zealous, the most orthodox, and the most practically holy, humble, and devoted members; in short, in doing the most good in the common cause of our Lord and Master. Much of the territory of this world is yet occupied by the enemy: 600,000,000 of our brethren are yet enslaved in the chains of superstition and idolatry. *Here is a common cause.* Let Christians unite, and make a vigorous exertion for their emancipation. An internal enemy attacks the citadel of our common faith: Let Christians unite in their vigorous efforts against him: let them lift up the banner of the cross: let them use their weapons, which are not "carnal, but mighty *through God* to the pulling down the strong-holds of sin and satan." Policy, interest, as well as allegiance to their Lord and Master, bind them to be united. If the Christian community would lay aside their little jealousies respecting sectarian differences; if instead of saying, I am of Paul, and I of Apollos, and I of Cephas, they would with united voice say, *I am of Christ*, and rally round the standard of the cross,—they would, under their mighty and victorious leader, exhibit a phalanx more terrible than an army with banners—a phalanx, the sight of which would make all the enemies of the Saviour, on earth and in hell, tremble and fade away. Such is certainly to be the final result. Let Christians then awake, buckle on their harness, and in one united band come up to the help of the Lord against the mighty. In order that they may thus unite, they must

In the 3d and last place, cultivate Christian charity and forbearance.—As these are terms in very common use,—and used often, no doubt, without any definite meaning,—perhaps it may not be unprofitable to the reader, to inquire into the nature and extent of Christian charity and forbearance.—Charity and forbearance are very commonly used, indifferently, to signify the same thing; when the truth is, that *forbe*arance is only a fruit of charity, as it has its application towards a particular object. If we understand, therefore, the nature of Christian charity, we will then be prepared to understand its exercise in Christian forbearance, when applied to its appropriate object. Charity, in the scripture sense of the word, is the same thing as love to God and man: or it is the great principle, upon which our Saviour says hang all the law and prophets, "Thou shalt love the Lord thy God with all thy heart, soul, strength, and mind; and thy neighbour as thyself." That this is the correct view, the reader will easily discover by perusing the lecture which the apostle has delivered on the subject of charity, contained in the 13th chapter of the First Epistle to the Corinthians. If this is admitted, then charity is the essence of holiness in an intelligent being. The angels are holy, because they love God supremely: and just as this principle prevails in the human heart, man is holy. Were we to say, in one word, in what the image of God consists, we would say, in *charity:* and were we to say in one word, in what the essence of sin and misery consists, we would say, in enmity against God—the opposite of charity. Such is the situation of devils and all unregenerate men; "for the carnal mind is enmity against God, not subject to the law of God, neither indeed can be." If this then is correct, there is not in the human heart one spark of genuine charity, until it is placed there by the regenerating grace of God. This is the doctrine of the Bible. That this principle might be restored, consistently with the divine perfections and government, was the end (as far as it respected the restoration of fallen man) of the obedience and death of Christ. This is what he has restored which "he took not away." Charity, then, or true love to God and man, is only found in the "household of faith."

If the above brief view be correct, we see at once what the claims of charity are: That they are co-extensive with the law of God, or his revealed will; embracing in their wide range, all the duties we owe to God and man. And charity in the hearts of all good men, becomes the operative principle which prompts to this obedience. It is the source of all the spiritual enjoyment of God's people in this world, and will be the never-failing source of the more exalted enjoyments of the saints in glory.

As to the fruits of charity in its operation among men, the apostle Paul gives us the following specification: (see 1 Cor. xiii. 4–8.) If we wish to see heaven-born charity exemplified in all its amiableness and extent, we have only to look at the example of Christ. When this charity has its full operation on all hearts, then shall "righteousness and peace cover the earth as the waters do the seas." How must this heaven-born virgin blush in the presence of that mere vicious charity, which catholick socinians, infidels, and wicked men of all descriptions, cant about, and claim as a cloak to hide the deformity of their error and vice!!!

But what are the claims of charity as it respects *forbearance?* In answering this question, we are not to advert to the pages of a vain and empty philosophy. For, as philosophers have, in their metaphysical disquisitions, mistaken the nature of true charity, it is not strange that they should mistake with respect to forbearance. In dividing this question, we are, as Christians,

to attend to the testimony of the Bible as authoritative and final. Now, when we look into the Bible, we find that we are bound to love all men, of every description of character, with the *love* of *benevolence*, and to do good to their souls and bodies as opportunity may offer. But we find from the Bible, also, that forbearance has its limits, beyond which Christians dare not go; for the moment they transcend these limits, they tread on forbidden and dangerous ground. The great line of distinction drawn by the Bible, is between essentials and non essentials; matters which in themselves are indifferent, and those which are not indifferent. As we have already stated that the points of difference between the leading denominations of Christians are not fundamental, therefore it is our opinion that they are bound, on scripture principles, to exercise forbearance towards each other, and to cultivate Christian fellowship and communion with each other. But, upon the other hand, there are great leading and essential doctrines, which involve in them the very vitals of Christianity; where it would be a violation of all the dictates of charity itself, to exercise forbearance towards those who hold and propagate sentiments which tend to subvert them. That this is the fact, we appeal to the example and precepts of Christ, his apostles, and prophets. See the following passages on this subject: Matthew vii. 15, 16—the whole of the 13th chapter of Matthew—2d Epistle of John, verses 7–12—Jude, verses 3–5—Titus iii. 10.

We see, then, that Christians are not to exercise forbearance towards those who hold essential errors; that it is their duty to "contend earnestly for the faith once delivered to the saints," and to have no fellowship with heretics. We are to exercise charity towards them as men, to labour to convince them of their error, and to pray for them, and do good to their souls and bodies as opportunity offers; but to exercise forbearance towards their errors, would be a violation of our obligation to our Lord and Master, and an abandonment of his cause. Infidels, modern catholics, libertines, and heretics of every description, must excuse Christians, and particularly Christian ministers, if they zealously endeavour to strip them of that mask of counterfeit charity with which they wish to hide their deformity from the world, and expose their error as it really appears in the light of divine truth.

Then, let Christians of every name awake to their duty in the eventful day in which we live. Let them be strict observers of the providence of God, that they may mark the signs of the times, and let them cultivate Christian charity and forbearance towards each other, and be united in their efforts in the common cause of our Lord and Saviour; that when called to give an account of our stewardship, we may do it with joy and not with grief, and receive the plaudit of "Well done, good and faithful servant: enter thou into the joy of thy Lord!" Blessed is that man whom, when his Lord cometh, shall be found so doing.

S.

FROM THE ECLECTIC REVIEW.

The Evidence of Christianity, derived from its Nature and Reception. By J. B. Sumner, M.A. Prebendary of Durham, &c. 8vo. pp. 430. Price 10*s.* 6*d.* London, 1824.

The design of the volume is to show, "that a religion like the Christian, could never have existed, unless it had been introduced by Divine authority. It could not have been invented: it would not have been received."

"The line of argument has at least one advantage; at the same time that it proves, if well founded, that the religion is true, it shows also what the religion is."

This advantage gives a great superiority, in our judgment, to the argument from internal evidence. For, after all

the real controversy with the infidel turns on the Divine character of that which professes to be a revelation from heaven; and we should be found to have gained little, when we had bro't him to acknowledge, that the external evidence is complete,—that both the Mosaick records and the Christian scriptures are credible,—that they are both authentick and genuine,—if, when we proceeded to speak of their sacred contents, he should, with the Papist, refer us to an authorized interpreter for their meaning, or, with the Socinian, contend that St. Paul was a bad reasoner. A man may be firmly convinced of the historical truth of Christianity, and yet remain under a mistake, or in almost utter and wilful ignorance as to what Christianity is. He may believe that the religion is true, and yet, not have taken a step towards becoming a religious man. The exhibition of the evidence of Christianity, apart from its nature and doctrines, has no direct tendency to make him such. The sceptick *will not* believe. Why? Because he sees no beauty in religion, that he should desire it. And so long as this is the case, neither would he believe although one should rise from the dead. What then is to be done? Shall we argue over again with him the external proofs, or shall we revile him for his perverse incredulity, and forget the spirit of Christ in zeal for his cause? It seems to us, that the only method likely to succeed with a man not committed to obstinate infidelity by his vices, is to hold up, not the evidences of religion, which can at most convince him only that he ought to believe, but the portrait of religion, which may peradventure disarm opposition, if not subdue his heart. The affections are moved by those qualities only which render the object venerable, or lovely, or desirable. Pascal has finely said: "A man who discovers evidences of the Christian religion, is like an heir who finds the title-deeds of his family. Will he say that they are forged, and will he neglect to examine them?" No man ever examined the scriptures, with a wish to find them true, and remained a sceptick.

The twofold argument on which Mr. Sumner rests the proof that the Christian Religion is not of man, but of God, is derived from its nature and its reception; but these are necessarily blended in the author's reasonings, since it is its reception, *notwithstanding* its nature, that gives force to the argument. The subjects of the ensuing chapters may be reduced to these several propositions. I. That inasmuch as Christianity was opposed to the prevailing opinions, expectations, and national prejudices of the Jews, its leading doctrines are such as could not be expected to originate from Jews. II. That the Christian doctrines are in the strictest sense original, being underived from any known or accessible source in the belief of those times and countries. III. That, nevertheless, they receive a confirmation and collateral support from the Jewish scriptures and institutions, which it is impossible to refer to simple coincidence or accommodation. IV. That the original phraseology of the Christian Scriptures is a further proof of the originality and Divine origin of the doctrines. V. That there are indications of more than human foreknowledge in the authors of the Christian Scriptures, taken in connexion with subsequent experience. VI. That the wisdom manifested in the New Testament writings, is a proof of their supernatural origin. VII. That the Christian character is strictly original; "original even among the Jews, and altogether foreign from the habits and feelings of other nations." VIII. That original and unexpected as are the doctrines of Christianity, they are perfectly reasonable. IX. That the account of the first promulgation of Christianity contained in the New Testament records, affords the only expla-

nation of its establishment and progress. X. That the change of character produced by its reception in the first Christians, is an evidence of its truth. XI. That the effects of Christianity on human happiness are such as agree with its Divine origin. XII. That the evidence by which Christianity is attended, is the only conceivable evidence by which it could be confirmed to us, and such as agrees with the general character of the Divine government.

THE BIBLE.

An Affecting and Remarkable Tale.

The circumstance itself occurred in the town of Warrington, and was related there at a Bible Meeting, by a gentleman of respectability and veracity, connected with the society.

The circumstance was introduced in the following words:—About 3 weeks ago, two little boys, decently clothed, the eldest appearing about thirteen, and the younger eleven, called at the lodging-house for vagrants in this town, for a night's lodging: the keeper of the house (very properly) took them to the vagrant's office to be examined, and, if proper objects, to be relieved. The account they gave of themselves was extremely affecting, and no doubt was entertained of its truth. It appeared that but a few weeks had elapsed since these poor little wanderers had resided with their parents in London. The typhus fever, however, in one day, carried off both father and mother; leaving them orphans, in a wide world, without a home and without friends! Immediately after the last mournful tribute had been paid to their parents' memory, having an uncle in Liverpool, poor and destitute as they were, they resolved to go and throw themselves upon his protection. Tired, therefore, and faint, they arrived in this town on their way. Two bundels contained their little all. In the youngest boy's was found, neatly covered and carefully preserved, a *Bible*. The keeper of the lodging-house, addressing the littl boy, said, 'You have neither money nor meat; will you sell me this Bible? I will give you five shillings for it.' 'No,' exclaimed he, (the tears rolling down his youthful cheeks;) 'I'll starve first.' He then said, 'There are plenty of books to be bought besides this: why do you love this Bible so much?' He replied, 'No book has stood my friend so much as my Bible.' 'Why, what has your Bible done for you?' said he. He answered, 'When I was a little boy, about seven years of age, I became a Sunday scholar, in London: through the kind attention of my master, I soon learned to read my Bible; this Bible, young as I was, showed me that I was a sinner, and a great one too; it also pointed me to a Saviour, and I thank God that I have found mercy at the hands of Christ, and I am not ashamed to confess him before the world.'

To try him still farther, six shillings was then offered him for the Bible. 'No,' said he; 'for it has been my support all the way from London: hungry and weary, often have I sat down by the way side to read my Bible, and have found refreshment from it.' Thus did he experience the consolation of the Psalmist when he said, 'In the multitude of the sorrows that I had in my heart, thy comforts had refreshed my soul.'—He was then asked, 'What will you do when you get to Liverpool, should your uncle refuse to take you in?' The reply may excite a blush in many established Christians: 'My Bible tells me,' said he, 'when my father and mother forsake me, then the Lord will take me up.' The man could go no farther; tears choked his utterance, and they both wept together. They had in their pockets, tickets, as rewards for their good conduct, from the school to which they belonged; and thankfulness and humility were visible in all their deportment.

At night these two little orphans, bending their knees by the side of

their bed, committed themselves to the care of their Heavenly Father—to him whose ears are open to the prayers of the poor and destitute; and to him who has said, 'Call upon me in the day of trouble—I will deliver thee, and thou shalt glorify me.' The next morning these refreshed little wanderers arose early, dressed themselves for their journey, and set out for the town of Liverpool; and may he who hears the *ravens* when they cry, hear and answer their petitions, guide them thro' time, and bless them in eternity.

London Evang. Mag.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, SEPTEMBER 1, 1824.

West-Lexington Presbytery.

A called meeting of the West-Lexington Presbytery, will be held in McChord's Church, Lexington, on Monday, 6th of September inst. at 12 o'clock, M.

A WORD TO CORRESPONDENTS.

It is of great importance to the usefulness of our paper, that the pieces communicated for publication in it, be brief, and carefully transcribed. "*Multum in parvo*"—*the quintessence of many subjects*—should be the aim of our efforts.

THE FINE ARTS.

From the Kentucky Reporter, Aug. 16.

"Our esteemed artist, M. H. JOUETT, assisted by his friend, J. GRIMES, has just finished a Historical Painting of large size—*the three Marys, and Elizabeth the mother of John the Baptist, over the body of the crucified Saviour, at the mouth of the sepulchre, after he was taken from the cross.* It is painted from a *Caracci*, and is represented on canvass eight by ten feet. It is, indeed, a splendid picture. The subject is worthy of the best pencil, and cannot fail to attract attention in a Christian community. The execution of the picture, we think, will be greatly admired by the lovers of the arts, and will perhaps increase the reputation of the artist; but of this the public will judge. We understand that Mr. Jouett has presented it for a short time to the Managers of the Female Benevolent Society, and that they are now exhibiting it for the benefit of their truly charitable institution, in the room over Mess. Wilkins and McIlvaine's Commission Store."

We visited this production of western genius, during the days of its exhibition. The Christian community owe Mr. Jouett many thanks for the benevolent use to which he has applied the "*first fruits*" of his historical pencil; and we are no less his debtors for the rich enjoyment it afforded to the friends of genius in Lexington.

We profess not to be amateurs—in the arts; or to have in exercise the refined taste of virtuosos;—but add our humble tribute to the strong testimony of respect and admiration already given to our friend, the author. We have long wished him to pass from the mere *limner's* work, to at least an occasional trial of his powers upon an enlarged plan and an original production. We think this effort discovers abundant qualification for such a service.

What the effect of such a piece will be in a religious point of view, it is difficult to determine. That it may suggest the most solemn, devout, and profitable meditations to a Christian mind, none can deny. The scene is a fountain of strong and pious emotions. But perhaps there is too much revealed of the Saviour's body;—and any attempt to embody to the eye again that form which, though *really a body*, is "dissolved" from human view into the radiancy of its own divinity, *must* in some measure *fail*, and *may be greatly abused*. If there be faults in this respect, they arise from the original of which this is an enlarged copy.

For the Western Luminary.

OBITUARY.

Died, at Washington, Mason county, on the evening of Monday, 19th July last, Letitia, daughter of Gen. Lee, of that place, and the wife of David L. McChord. She was in the 20th year of her age, and had been married about twenty months.

"Our life is ever on the wing,
"And death is ever nigh;
"The moment when our lives begin,
"We all begin to die."

The circumstances attending her death are thus detailed by her husband, in a letter to a friend:—

"When I returned from the south last spring, I found her in a decline. It still progressed, till she was taken from me. Some time since, she became deeply concerned about her eternal destiny. I read to her, and talked to her, as well as I could. While awake, she prayed almost constantly. She at length found a hope, and was baptized. She rested continually on her God for redemption through the atoning blood of her Saviour. No stronger evidence of the truth of the religion she professed, could have been given by a dying mortal, than she evinced in her last moments. No tear did she drop; but told her friends not to mourn for her, but to prepare to meet her in Heaven. She bade us all farewell, as calmly and composed as if just going to pay a visit to a friend at some distance, and return again. And she continued giving exhortations, enjoining it upon us to prepare to meet her, till her last. Just as her spirit was on the wing, Mr. Edgar asked her if she yet had a hope in Christ? Her answer was, *Yes*; and in a moment she was gone."

Blessed are the dead that die in the Lord.

Young people, who are just married, or who are preparing to begin the world, think of this case. Whatever you attend to, attend to the salvation of your immortal souls. Whatever you neglect, neglect not the important concerns of eternity.—Parents, who have a numerous rising family, think of this case. Be not over-anxious to secure a portion on earth for your children;—they may never need it. But oh! remember that your children are immortal beings; and that, under God, *much—much* depends upon you. A Bible Class is a more profitable employment for a young lady, whether this or the next world is taken into view, than a ball-room; and a Sabbath afternoon spent in God's house, and in family devotion, will produce more solid satisfaction—more lasting advantage, than the manner in which the most of Sabbath afternoons are spent by many who even name the name of Jesus. Ask the value of a Sabbath afternoon.....Let a death-bed tell.

Extract from Foster's Essays.

ON A MAN'S WRITING MEMOIRS OF HIMSELF.

"But perhaps he wishes to hold this record open to an intimate relative or friend; perhaps even thinks it might supply some interest and some lessons to his children. And what then? Why then it is perhaps too probable that though he could readily confess some of his faults, there may have been certain states of his mind, and certain circumstances in his conduct, which he cannot easily persuade himself to present to such inspection. Such a difficulty of being quite ingenuous is in every instance a cause for deep regret. Should not a man tremble to feel himself involved in a difficulty of confiding to an equal and a mortal, what has been all observed by the Supreme Witness and Judge? And the consideration of the large proportion of men constituting such instances, throws a melancholy hue over the general human character. It has several times in writing this essay occurred to me what strangers men may be to one another, whether as to the influences which have determin-

ed their characters, or as to the less obvious parts of their conduct. What strangers too we may be, with persons who have any power and caution of concealment, to the principles which are at this moment prevailing in the heart. Each mind has an interior apartment of its own, into which none but itself and the Divinity can enter. In this retired place, the passions mingle and fluctuate in unknown agitations. Here *all* the fantastic and all the tragic shapes of imagination have a haunt where they can neither be invaded nor descried. Here the surrounding human beings, while quite unconscious of it, are made the subjects of deliberate thought, and many of the designs respecting them revolved in silence. Here projects, conviction, vows, are confusedly scattered, and the records of past life are laid. Here in solitary state sits Conscience, surrounded by her own thunders, which sometimes sleep, and sometimes roar, while the world does not know. The secrets of this apartment, could they have been fully brought forth, might have been fatal to that eulogy and splendour with which many a piece of biography has been exhibited by a partial and ignorant friend. If, in a man's own account of himself, written on the supposition of being seen by any other person, the substance of the secrets of this apartment is brought forth, he throws open the last asylum of his character, where it is well if there be nothing found that will distress and irritate his most intimate friend, who may thus become the ally of his conscience to condemn, without the leniency which even conscience acquires from self-love. And if it is not brought forth, where is the integrity or value of the history; and what ingenuous man could bear to give a delusive assurance of his being, or having been, so much more worthy of applause or affection than conscience all the while pronounces? It is obvious then that a man whose sentiments and designs, or the undisclosed parts of whose conduct, have been stained with deep delinquency, must keep his record most sacred to himself, unless he feels such an unsupportable longing to relieve his heart by confiding its painful consciousness, that he can be content to hold the regard of his friend on the strength of his penitence and recovered virtue. As to the rest, whose memory of the past is sullied by shades if not by stains, they must either in the same manner retain this delineation for solitary use, or limit themselves in writing it, to a deliberate and strong expression of the *measure* of conscious culpabilities, and their effect in the general character, with a certain reserve and indefiniteness of explanation that shall equally avoid particularity and mystery; or else, they must consent to meet their friends, who are likewise human and have had their errors, on terms of mutual ingenuous acknowledgement. In this confidential communication, each will learn to behold the other's deviations fully as much in that light in which they certainly are infelicities to be commiserated, as in that in which they are also faults or vices to be condemned; while both will earnestly endeavour to improve by their remembered improprieties. The apostle seems to encourage such a confidence, where he says, "Confess your faults one to another, and pray one for another."

Chinese Language.—Great facilities for the acquisition of the language now exist in England. It is well known that Dr. Morrison's Chinese Dictionary in six volumes quarto, printed in China, by the honourable East India Company, at an expense of 15,000 pounds, was completed several months since; and by the June number of the London Evangelical Magazine, we perceive that the doctor has returned to England, carrying with him a library of original Chinese books, to the number of ten thousand volumes, in every department of

literature, which he offers to lend gratuitously to any individual in the united kingdom, who may choose to attempt the acquisition of the Chinese language.

Christian Advocate.

History of the Greek Revolution.—A most admirable work has just appeared, on the origin and progress of the Greek revolution, by Mr. Blaquiere. Among the extraordinary events of modern times, none have occurred of more powerful interest than those which continue to agitate the classick shores of Greece; and yet how imperfectly are they known to us! It is true we occasionally hear of battles, massacres, and burnings; but no analysis of the Greek character, no accurate or connected account of their noble struggle for independence, nor any rational hypothesis regarding its result, could possibly be formed, until Mr. Blaquiere's zeal for the cause led him to visit "the isles of Greece," the only plan, indeed, by which authentick materials for such a work could be collected. *Ib.*

STATISTICS OF THE LUTHERAN CHURCH IN FOREIGN LANDS.

GERMAMY, including Hungaria, Prussia, and France—contain more than 17 millions of Lutherans.

In DENMARK, it is the established religion. The king must profess the Augsburg Confession, and the government is episcopal. The kingdom is divided into these dioceses: Sealand, bp. at Copenhagen; Funen, bp Odensee; Rypen, bp. Rypen; Aarhus, bp. Aarhus; Wyborg, bp. Wyborg; Aalborg, bp. Aalborg. In the whole of these, there are 3,272 parishes. The members of the church in the kingdom, consist of upwards of 900,000. The Terroe Islands are Lutheran; and contain 1 superintendant, 7 pastors, 39 churches, and about 4,000 Lutherans.

In NORWAY there are 4 dioceses, the bishops of which reside at Christiana, Christiansand, Bergen, and Drontheim. The department of Aggerhus alone, contains 111 parishes.

ICELAND has 46,000 Lutherans: 139 parishes.

Norway Proper contains 700,000 Lutherans.

SWEDEN.—Lutheranism is the established religion. Ecclesiastical affairs are administered by the archbishop of Upsala, (at present Dr. Rosenstein,) with the bps. Linkiceping, Skara, Strenguœs, Ibesterœs, Ibexiœ, Abo. Lund. Borgo Gathaburg, Calmar, Karlstadt, Hernœsans, Gothland, and Stockholm. The whole church is divided into 192 ecclesiastical circles, (probsteyen,) and contains 2,800,000.

LAPLAND has many Lutheran churches, the principal at Asele, Lyksela, Jockmock, Gelliware, Jukasjerswi, Enontekis, Utsjoki, Ramuso, and Enara.

FINLAND is Lutheran; divided into 2 dioceses, which are under the jurisdiction of the bps. of Abo and Borgo.

The Lutherans in RUSSIA have been estimated at 2,000,000; perhaps overrated:—1,500,000 would be a moderate estimate.

Relative to Africa, East India, Helvetia, and the Netherlands, no definite accounts are given.

THE PLAYHOUSE.

Amusement reigns,
Man's great demand: to trifle is to live;
And is it then a trifle too to die?

As the testimony of the wisest and best of men has always been against the Play-house, as the great nursery for vice, profaneness, and immorality, every reflecting person will consider that some respect is at least due to their opinion. I know a young Clergyman, who was once present in company, where in the course of conversation the Play-house was brought up, and most warmly advocated by an old lady, whose grey heirs should have reminded her of objects more worthy the im-

mortality of her soul, than the follies and vanities of the Theatre. Though it was clear to all, that she herself would soon be on her bed of death, yet she maintained the innocency of those places, to which so many thousands have owed their ruin; and from the amusements of which, no man ever returned. either wiser or better in the sight of God. The conversation was kept up with some spirit, the old lady supplying in warmth of temper, all the arguments that were wanting to support so bad a cause. In the company, there was a most pious and venerable old Clergyman, whose deafness prevented his taking that part in the conversation, which he otherwise would. At last the old lady addressed herself to him; and having asked his opinion, received an answer, which I hope, my dear sir, none of your readers will ever forget. "Doctor," cried she, "The young man says, that if we go to this Play we shall all go to hell!! What do you think?" Said the good old man—"Why, I think that the devil has a very good right to all he finds upon his own ground."

BLESSING OF GOD ON RELIGIOUS TRACTS.

"About four years ago, on a tour to Canada," says Mr. C——, a gentleman in a neighbouring state, "I travelled near the White Mountains in New Hampshire, visiting from house to house, conversing with every person I met about their eternal interests, and presenting all with Religious Tracts, which were received with so much gratitude and joy, as to render my journey exceedingly pleasant. The next year I was employed by the New Hampshire Bible Society to travel around the White Mountains; and calling at a house, I said in an affectionate manner, 'Will you tell me if the Lord Jesus Christ dwells here?' 'I trust,' said the woman, 'He is precious to my soul, yea, and altogether lovely.' I inquired when, and by what means, she hoped she had been born again. 'A man by the name of C——,' she said, 'came in here, about a year since, and gave me a Tract. When he was gone, one of my children began to read it aloud. It showed me my sins against a holy God, and revealed his wrath against me. I felt that I was lost for ever. I read the Tract again and again, and my ruin only appeared greater than before, till at length I had a discovery of the way of salvation by a crucified Redeemer.' She added, 'I have longed to see that Mr. C——, ever since.' When I told her I was he, she looked at me with a pleasing surprise, and expressed her emotions of joy and gratitude with such unaffected sincerity, as abundantly repaid me for all the sacrifices I had made.—Her husband then said, 'You gave me a Tract also, but I was unmoved by it; since that, however, I hope the Lord has shewed mercy to my soul.'"—"Four seasons," adds Mr. C——, "I have been out on the delightful business of scattering your silent and powerful Missionaries; and were I able, I would travel through every destitute portion of our country, dispersing Bibles and Tracts, at my own expense—'though faint, yet pursuing.'"

Tenth Report of Am. Tract Society.

From the Christian Advocate.

EUROPE.

We consider the existing state of Europe as highly critical and portentous. For the present she is at peace. with the exception of the conflict between the Greeks and the Turks. But the posture of publick affairs, in this quarter of the globe, is such as to render it probable that great changes will ere long take place; and we fear they will be accompanied with sanguinary wars. We have lately been both instructed and impressed, by a very able speech of a distinguished member in the French chamber of deputies, on the

debate relative to lowering the rate of interest on the rents or annuities, in which the funded debt of that kingdom consists. He justly remarked, that the old balance of power in Europe had been completely destroyed by the French revolution; and that the existing arrangements, recently formed among the great powers, had grown out of the urgency of circumstances, and probably could last no longer than the continuance of a few lives. The death of the princes who now form the alliance, which has misnamed itself *holy*, or of one or two of them, or of the king of France only, will, it is not improbable, throw every thing into confusion. In these circumstances the unsettled state of Portugal, Spain, Italy, Greece, and Southern America, greatly adds to the gloom of the prospect. Britain, we rejoice to find by the late communications to parliament and the speeches of the members, is unentangled, and fully determined to remain so, in regard to the measures of the Holy Alliance generally, and to America in particular. She has absolutely refused, once and again, although earnestly solicited, to be concerned in any consultations about the revolted colonies of Spain and Portugal, and is, we think, on the point of recognizing the independence at least of some of them. To our apprehension, it seems as if Britain and the United States were to form the sheet anchor of the hope and happiness of the world. But perhaps we are indulging too much in speculation and conjecture. We would recollect that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." We confidently believe that the "glorious things spoken of Zion the city of our God," are near to their accomplishment. That they will be ushered in with great convulsions and changes among the nations, some of the best interpreters of prophecy have long believed and declared. But how those convulsions and changes are to be produced, and how terminated, is known only to Him who will order them according to his sovereign pleasure. The issue, however, will be favourable to the church of God, which is redeemed by the blood of his Son "out of every kindred, and tongue, and people, and nation." "The Lord reigneth, let the people tremble."—"The Lord reigneth, let the earth rejoice."

GREECE AND TURKEY.—We had hoped that the liberty of Greece was no longer problematical. We still confide that it will ultimately triumph. But the last advices lead us to anticipate a more desperate and bloody conflict with the Turks, in the present campaign, than in any preceding one. It is said that no less than five Turkish armies are marching upon Greece, by different routes. By sea, likewise, a powerful attack is to be made. The son of the Pacha of Egypt is said to be at the head of a large force from that country. But the magnanimous Greeks are awake to their situation, and all their concerns are better organized than at any former period. The God of armies has hitherto, in a remarkable manner, appeared in their favour and against their enemies. We hope that he will still be found on their side, and then no weapon or device that is formed against them can prosper.—It appears that the funds raised for their benefit in this country, have been received by their agents in London.

AFRICA.

The unwelcome intelligence of the defeat and death of Sir James McCarthy, in a battle with the Ashantees, on the western coast of Africa, is confirmed. Preparations, however, were making, with the hope of success, to resist the progress of that powerful and sanguinary tribe of savages. Yet there is no doubt that their success will retard the benevolent operations of British philanthropists and Christians, to meliorate the condition of the wretched Africans; and as little doubt exists

that the slave dealers have fomented the quarrel of the Ashantees with the British, and inflamed their vindictive passions, and perhaps directed and assisted their operations. The issue probably will be the subjection of the tribe to military vengeance in the first instance, and then to the authority of a British governor.—We cannot contemplate the wretched condition of this vast continent, and recollect the divine assurance, that "Ethiopia shall stretch forth her hands unto God," and that all the ends of the earth shall see his salvation, without hoping that the missions already established in the south and west, and the colonization of our own black population at Monserrado, are destined (though the means appear small and feeble at present) to spread civilization and Christianity, and that rapidly, through this wide region of moral darkness and desolation.

AMERICA.

MEXICO.—We mentioned in our last number that *Iturbide*, the *ci-devant* emperor of Mexico, had sailed from England, on his return to that country. The Spanish minister has demanded an explanation of this occurrence, and an explicit assurance has been given that the British government have no concern with him or his measures. Iturbide himself has addressed a kind of *political love letter* to the Mexicans, assuring them of his devoted attachment to them and their interests, offering them his services, professing his willingness to lay down his life for their sake, and assuring them that as soon as he shall see them safe and happy he will retire to private life. The present Mexican government, however, not only reject all his soothing overtures, but denounce the severest vengeance on him and his adherents, if they attempt to set foot on the Mexican territory. We have not heard of his arrival, and cannot pretend to conjecture how this whole affair will terminate.* We have long regarded Mexico as being more like Old Spain, than any other portion of her former territory in America. We fear the Mexicans must yet pass through much trouble, before a free government can be established among them. But that they will ultimately possess this blessing, we think that there is little reason to doubt.

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*Accounts received since the above was in type, state that *Iturbide* landed on the Mexican coast the 15th of July, with an Italian who was in his military service, and 2 priests; that, Iturbide being recognized, the whole party was arrested; and that I. and his companion in arms were taken to Padilla and SHOT on the 20th. The priests remained in custody.—[*Edts. Luminary.*

FROM THE FAMILY VISITOR.

Lines on the Death of a Great Poet.

SEE, where yon storied marble rising high
Proclaims the Triumph of Mortality!
See, where pale Genius mourns her matchless Son,
And decks with Fame's proud wreath his stately Tomb!
But see! no gentler spirits linger here,
No forms benign, with sorrowing hearts draw near;
Such as o'er Virtue's dust in silence bend,
And pour the heart's best tribute to her friend.

His was no soul to claim affection's tear;
His was no life to Virtue's votaries dear—
The Apostate Spirit's minister on earth,
He nurs'd wild passion from its earliest birth,
Gave his dark impulse to the troubled soul,
Taught it to spurn at Virtue's mild control,
Burst all the social ties which bless mankind,
And wrapt in sceptic gloom the immortal mind!
These were thy works, dark Spirit! These the deeds
With which thy cumbered soul to judgment speeds!

Thy potent Fancy, brooding dark and wild,
Peopled with horrors thy distemper'd mind!
While Conscience vainly from her secret cell,
Mingled her warning voice with Passion's swell!

The torch of Genius in thine erring hand,
Scathed like the levin-bolt's resistless brand,
Flashed its wild splendour on the bosom's throne,
Seared other hearts, and doubly scorched thine own!

But soft! let Pity's tear bedew the scene,
And Virtue mourn for what thou might'st have been:
Hadst thou stood forth Her champion, oh how blest
Had been thine earthly course! How sweet thy rest!

VERITA.

Agents.—We venture to name the following individuals as agents for the Western Luminary, and request that they will use their endeavours to procure subscribers, and receive payments, for the same.

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